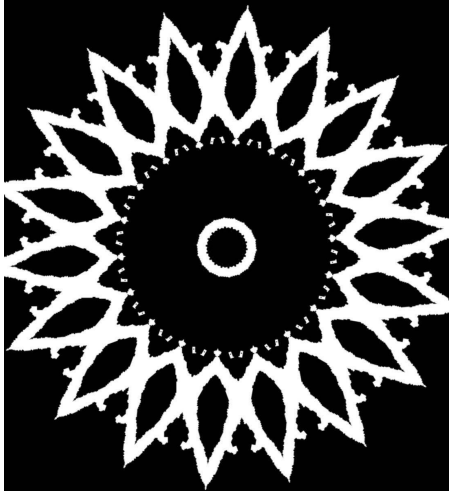


Evoking Kali

through Chaos magick



by Anousen Leonte

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Mythology and Nature of Kali

Kali is one of the more famous (or infamous) of Hindu deities. She is especially popular in the West—though probably not for the right reasons. Many people are attracted to her outrageous image and are content to wear it on a t-shirt, but have little to no understanding of her true implications. To many Hindus, Kali is far more than a "cute" display of counter-culture. She is a symbol of the cosmos in all its divinity and totality—at once the wrathful Goddess of Death and the sublime and merciful Mother of All. For thousands of years she has been worshiped and summoned in magickal rites and I think she is a particularly excellent way to connect with magickal power. Unfortunately, the

Greek and Egyptian Gods and Goddesses were replaced by the monotonous Christian and Islamic "God", but Kali continues to be worshiped to this very day in India and among the Hindu diaspora. Many people of other cultures have also found her worship to be an inspiring and beneficial addition to their Spiritual practice—especially considering how many cultures were uprooted by forced monotheism. For practitioners of chaos magick, the aesthetic beauty of Kali is obvious and, like Hecate, her associations with the practice of magick and *tantra* in India make her an excellent choice of a Goddess to work with in a magickal setting. In this small booklet, I will be summarizing some of the common symbolism and mythology associated with her, as well as describing in detail a method of evoking her—both in a few

traditional ways as well as the more modern method of *sigil* magick. Keep in mind that this is not a stand-alone booklet, however, and I will be recommending some other books to consult. I will describe everything you need to get started but you will definitely want to expand your study and knowledge of Kali eventually. You should also either have a working knowledge of astrological correspondences or a decent book which describes them in detail.

The word *Kali* derives from the Sanskrit word *kal* which means both *time* and *black*. She is most often worshiped via methods known as *tantra* in Hinduism. *Tantra* is a form of Spiritual practice which encompasses mysticism, yoga and magick, and is similar in many respects to Western ceremonial magick. Special diagrams are

used called *yantras* in addition to special prayers or words-of-power called *mantras*. The practice of *tantra* is vast and multifaceted and there's no way I can truly do justice to it in such a small book, but if you wish to learn more about Kali and the traditional practices and philosophical theories associated with her, a study of *tantra* is where you should begin. One of the beautiful aspects of *tantra* is that it was a way of Spiritual practice for marginalized elements of society. Some sects of Hinduism were devoted to the ancient caste system and when these sects were in power, women and men considered low-caste or outcast were oppressed and forbidden to worship in certain temples and perform certain rites. *Tantra*, however, was open to all members of society regardless of sex or caste. It actively denounced patriarchy and racism by praising

women and outcastes and vilifying the male *brahmin* hierarchy. True to form, it focused on the deities and magickal rites of those who were excluded from the upper echelons of society and gradually these deities were incorporated into Hindu mythology as a whole. Shiva, Kali and Ganesha are some of the more popular forms of these out-caste deities and *tantra* was their unique form of worship.

But who is Kali, exactly? In most types of Hinduism, the Goddess (Devi) is One, though has many different forms. Therefore such Goddesses as Sarasvati, Durga and Uma are all interchangeable, though representing different aspects and attributes. Kali is the form of the universal Goddess most associated with magick, death and chaos, but all aspects of the Goddess

can be accessed through her. It is a characteristic feature of Hinduism that though a God or Goddess may have certain prominent characteristics, it can nevertheless be worshiped and summoned as possessing *all* characteristics, for the One is reflected in the many just as the many is reflected in the One. Each God or Goddess also possesses both wrathful and serene forms—a feature which is also found in Tantric Buddhism, of which Tibetan Buddhism is the most widely known type. However, Kali is a uniquely magickal Goddess and almost a perfect parallel to the Greek Goddess Hecate. It is for this reason that I wanted to write a book of chaos magick devoted to her, as she is particularly evocative to magicians—chaos magicians especially.

There are many different myths regarding Kali's origins. The most popular myth recounts that she was an emanation of the Hindu Goddess Durga. While in battle with a demon known as Mahisa and his armies, Kali emanated from Durga's head as a manifestation of pure wrath. She then proceeded to destroy Mahisa's demons one by one in a frenzy of destruction. After a demon was killed, Kali would remove its head and string it along a chain, forming her necklace of skulls. When all the demons lay dead, however, her lust for destruction did not end and she began to attack anyone and everyone she saw. Because she was so powerful, none could stop her bloodshed until finally the God Shiva set himself down in front of her path. Once she stood upon Shiva, her wrath was assuaged and she returned to a benevolent aspect. In this myth

we see her dual roles: destroyer, Goddess of death and serene Mother. In another mother, Kali and another Goddess named Chandi were at war with a demon known as Raktavija. Every time they struck Raktavija, his blood would fall to the ground, giving rise to new demons. Kali was about to be destroyed until Chandi came to her aid. Chandi attacked Raktavija directly while Kali swallowed the drops of blood. Then, finally, Raktavija was slain. There are many other myths which you should familiarize yourself with if you wish to perform Kali-inspired magick, and each myth has its own lesson and meaning.

The most common depiction of Kali is a humanoid Goddess with four arms. In one arm she holds a severed head and in another arm she

holds her sword. Her other two hands are outstretched in encouragement of her devotees. Another depiction has her holding a bowl beneath the severed head in order to catch its blood, with her other hand bloody and outstretched, mocking her enemies. In yet other depictions she holds a sword, a club, a noose and a bowl of blood, while still other depictions have her holding Shiva's characteristic *trident*—a parallel to the Satanic pitchfork. Of course, these weapons and Kali's violent nature are not interpreted by Hindus to mean that she is especially sinister. She is hell to her enemies but heaven to her devotees, and her weapons represent her awe-inspiring destructive and protective power.

One of the most beautiful texts devoted to Kali

is the famous *Hymn to Kali*, translated by Arthur Avalon. It is freely available online but I would recommend both purchasing a hard copy as well as a transliteration of the original Sanskrit. Perfect Sanskrit pronunciation is beyond the capacity of most Westerners I'm sure, but it only takes a day or so to learn the way the different diacritic marks are pronounced. There is a beautiful, subtle and magickal state of mind that comes from reciting Sanskrit—even imperfectly—and I would recommend reciting both the Hymn to Kali and her 108 names as a way to augment your magickal performance. Arthur Avalon's translation also describes the symbolism and meaning of the hymn in detail, giving you a well-rounded vision of Kali in all her implications.

Some other great works—also freely available—in regard to Kali are the Shrimad Devi Bhagavatam and Arthur Avalon's master-work entitled *Shakti and Shakta*. The Shrimad Devi Bhagavatam includes a text similar to the Bhagavad Gita called the Devi Gita, in addition to a plethora of stories involving the different forms of the Hindu Goddess Devi (including Kali). *Shakti and Shakta* describes various Tantric systems in detail, as well as some of the practices associated with them. They are deep and extensive reading but if you wish to pursue Kali as your primary patron Goddess, I think these works are invaluable. There are also many modern works available. As with any deity, the more you read about them, the more powerful your evocations, as learning about them fosters a deep aesthetic appreciation of them, as well as a

magickal resonance.

Kali in magick

In Hinduism, one of the names for the universal Goddess is *shakti*. *Shakti* can be translated as power or energy, but it actually means more than that. Embodied in the idea of *shakti* is all power and energy in the universe as a whole. Every movement is an expression of *shakti*. It is the activity of the universe's essence, called *Shiva*, in *tantra*, and, ultimately, Shiva and Shakti are One. In a magickal sense, *shakti* is the power of all magick. Whenever you perform a ritual or experience a deep state of meditation, you are encountering *shakti* in the form of magickal or mystical consciousness. But even the energy of your thoughts, words and bodily movement is *shakti*. In fact, *everything is shakti*, ultimately.

Magick is simply using *shakti* in a way outside the norm.

As a magickal Goddess, Kali especially corresponds to the astrological energies of Mars and Saturn, as well as the darker side of the Moon in the form of the eclipsing lunar nodes. These are where the Moon passes over the ecliptic, leading to an eclipse. The ascending or North lunar node is known as Caput Draconis (dragon's head) in Western astrology and the descending or South lunar node is known as Cauda Draconis (dragon's tail). In India they are known as Rahu and Ketu.

Of these, Mars governs warfare, energy, destruction, motion and strength. Saturn governs inertia, death, labor, solidification and sorrow.

The lunar nodes rule over all the strange or paranormal aspects of existence such as magick, out of body experiences, altered states of consciousness, etc. Of course, they have many other associations besides these, but for now let us focus on these aspects. Kali's usual form is primarily a mixture of Saturn and Mars in her wrathful aspect, but in her peaceful aspect the lunar nodes take precedence. Though she can be used for all magickal purposes, works of Mars, Saturn and the lunar nodes are her specialty. In her peaceful aspect, evoking her is believed to increase magickal energy and perception as a whole, whereas in her wrathful aspect she can add strength and solidification to one's practice, giving one the dual benefits of Saturn and Mars in their positive sense.

In addition to her evoking her topically for various purposes, Kali can also become a patron Goddess of magick. Like Hecate and Bast, she is a goddess that ought to be worked with extensively and consistently. In fact, I look upon all three of them as a beautiful Goddess-Trinity of sorts but you are of course free to form your own views. Even if you only work with Kali periodically, she is still a quite amazing source of magickal power and insight.

Magick based on Kali can be divided into the following forms:

1. Insight / vision
2. External effects
3. Internal effects

Insight / vision is actually classified as mysticism, though it can be induced through magickal means. You can think of mysticism in this context as experiencing Kali in an ecstatic and altered state of consciousness. This can either be purely pleasurable or it can also lead to insights into yourself and the nature of the universe. External effects and internal effects simply pertain to causing changes within or outside yourself. All of these forms of magick should can be performed the same way: through evoking Kali to manifestation. Whether you believe Kali is a symbol of certain universal forces or an actual Spirit is not important so long as you believe that she can be evoked, whatever she is. When successfully evoked, you will feel her as a living presence. This presence may be

experienced in any number of ways but it always involves a decisive change in perception. *You will feel that she is there*—that is the important thing. If you are a beginner and this doesn't often happen at first, you may still be able to successfully perform magick which causes internal and internal changes, but insight / vision is always accompanied by a sense of her presence.

Once she is evoked—or once the preliminary part of the evocation ritual has been performed—you can make requests of her. It is that simple. As with all forms of magick, not all requests will be granted, but if you practice long enough eventually you may meet with success. As stated earlier, Kali represents the energy of the entire universe and therefore it is possible to

work with her for any magickal purpose.

However, she has a specific affinity to Saturn, Mars and the lunar nodes, and it may be a good idea to start with those forms of magick.

Semi-traditional forms of Kali evocation through meditation

Before describing chaos magick methods, let's look at some of the common, historical ways Kali has been evoked. There are numerous ways to evoke Kali in traditional *tantra*. As with Western forms of ceremonial magick, they often involve the use of an abstract seal called a *yantra* as well as the recitation of certain magickal words called *mantras*. If you want to evoke Kali in a 100% traditional way there are many great books on the subject, but keep in mind that different sects of *tantra* all have their own unique details to add to the ritual. There are also regional variations. However, you can evoke Kali by maintaining some tried-and-true basics—the

yantra and *mantra* being the most essential. I was not able to create a Kali *yantra* to my liking for the purposes of this book and the ones I draw myself are fairly crude, as I draw them by hand without using a ruler to make the lines perfectly straight (I personally like this style but it is not for everyone), but you can easily find examples of Kali *yantras* online, as well as *mantras*.

Some examples of Kali's *mantras* are:

Seed (bija) mantra: Kreem

Mantra one: Aum kreeng kaleekay eh namaha

Mantra two: Aum kreem kalee

There are hundreds of longer *mantras* you can

also use, but I recommend starting with simple, small *mantras*. Though traditionally these practices involve many techniques of preparation and lifestyle changes in order to get the most benefit, but as a concentrative exercise you can perform a simple meditation of reciting the mantra silently to yourself (or out loud) while gazing at the *yantra*. You can also use an image of Kali or a Kali figurine to look at. The mantra itself has a unique effect on the mind, as does the image of the *yantra*. An image of Kali, too, can be quite magickal if you have a special resonance with it, or an aesthetic appreciation.

If you want to perform an evocation ritual, I suggest the following:

Ritual objects

1. First, set up all the objects you are planning to use. If you want to use an image, simply prop it up against a wall. You can lay a nice cloth down if you like—preferably black or red. It can be an image, a *yantra*, or anything else you choose to represent Kali. Then set up a cushion or something you can sit on comfortably. You will be meditating in front of the image. An image isn't ultimately necessary, but it is helpful for beginners. If you have trouble sitting without a back support, you can rest your back on a wall or use a chair. It is best to keep the image at eye-level or slightly below.

Preliminary meditation

2. Second, gaze at the image and begin breath

meditation. You can do this by reciting "Ka" on the inhalation and "Li" on the exhalation, or by simple being mindful of the breath, noting its presence without saying anything. You can also recite a mantra on both the inhalation and exhalation, which will also serve to slow your breathing, helping you establish calm. Do this until you feel suitably calm. Or, even better, have a small timer ready and set it for a period of 10, 20 or 30 minutes. Once it goes off, then begin the ritual—this way you do not have to worry about becoming calm, as worrying about it can actually hinder it. And, generally speaking, most people will calm down enough after 10 or 20 minutes.

Evoking Kali

3. When the time is right, then evoke Kali by addressing her directly, asking her presence to appear in the room. This is really all you need to do, but realistically it may take many attempts for this to happen. If you began with a breath meditation, now you want to *specifically* meditate on her name. "Ka-li" is how I prefer to do it, but it is the intention that counts. If you're a beginner, plan on doing this for a few months, no matter if you feel her presence or not. Eventually you will. Once she is present you can commune with her and meditate upon her. This constitutes the central part of the ritual and it is this experience that you are after. The presence itself can manifest in any number of ways and may be highly specific to each individual. In general, however, the presence of any Spirit will contain elements of a personality,

a sense of calm and also a sense of power. Kali is technically considered the universal Goddess herself, but she appears in many forms. Simply be open to whatever form she manifests herself in and enjoy the uncertainty and adventure of it. When you evoke her and you begin to feel her presence, it is best to simply allow your awareness to accept everything that it feels and perceives, without judgment, as a passive witness—this is how best to commune with any entity beyond the physical.

Ending the Ritual

4. When the time feels right—or at a time you designate beforehand—simply give thanks to Kali and slowly raise up from the meditation, placing the ritual objects in the normal spot you

put them in for safekeeping and go about the rest of your daily business.

Preliminaries of *Sigil* magick

Chaos magick is a modern form of magick which was initially developed/inspired by the work of Austin Osman Spare. He was a brilliant English artist of the early-to-mid 1900s as well as a quite innovative occultist. His main contribution was the idea that a magician could access and use magickal power through the creation of a created magickal glyph called a *sigil*. The word *sigil* simply means *seal* in Latin and corresponds to the symbols used to represent different Spirits in old grimoires. Austin Osman Spare would use the idea of a seal or *sigil* to cast spells, however. His method was to take a statement of desire and write it down. He would then take the letters of this statement and form a glyph which

neither looked like the statement itself nor suggested anything in the material or mental world—a glyph which was *completely* non-representational.

Because this *sigil* did not correspond to anything in the conscious mind, it has the potential to work on the *unconscious* level, where all magickal power truly resides. Austin Osman Spare would then charge the *sigil* using a method known as the *death posture*, inducing what later chaos magicians called *gnosis*—a mental state of vacuity which is magickally potent. The death posture itself was performed by either bringing oneself to the edge of fainting through spasmodic breathing, holding one's hands behind one's head and standing on one's tip-toes while gazing at the *sigil*, or through staring into a mirror until the

image begins to contort and mutate. Other ways of inducing *gnosis* are through pain, orgasm, meditation or extreme emotions—all while looking directly at the *sigil*. When one reaches a point of deep tension, the *sigil* is held in one's consciousness to the exclusion of everything else. It should be the sole object of focus. Then the tension is let go of completely and the *sigil* is forgotten and possibly destroyed, at which point the *sigil* may become an effective means of creating magickal effects.

This is just a brief summary, of course, and none of these methods are necessary for how you will be using *sigils* in evoking Kali. I include this description simply to give beginners a general idea of how *sigils* are used in chaos magick. In my book *Evocation Through Sigil magick*, I

describe how a *sigil* need not only be used for casting a spell, but can also be used for evocation.

Evoking Kali with her *Sigil*

Here are some step by step instructions on how to evoke Kali in a non-traditional, chaos-magick-inspired way:

Part 1 - Setting up

1. First, create the *sigil*. All you need to do is take the letters of Kali's name in either Devanagiri or English then superimpose them upon one another, as described above. Here is an example of a Kali *sigil* made from Devanagiri:



And here is one from English:



You can certainly add more artistic character to them. It does not ultimately matter whether you draw the *sigil* on simple white paper or if you engrave it in wax, carve it into wood, or do something else more elaborate, but if you are a beginner in magickal practice you may want to put *a lot* of effort into your *sigils* at first—especially if you are using them in evocation. The more effort you put into them, the greater the likelihood of success. More experienced magicians already know how to access the necessary mental states rather easily, so less effort is required.

2. Once the *sigil* has been created, plan a ritual around the *sigil*. If you're a beginner, the ritual should be as detailed as possible. A ritual is always designed to put your mind in a state that

is able to perceive the desired Spirit. This is similar to religious worship, in a sense, and such is why places of worship often incorporate special lighting, incense, iconography, words and music. All of these taken together serve to coax the mind into a receptive and energized state—a state in which paranormal or supernatural realities can be perceived. These realities are always potentially present to a certain extent, but the mind is most often unaware of them due to its fixation on mundane reality.

In terms of where to begin, I would recommend the following:

A small altar. It can be as simple as a box on the floor or something more elaborate. The *sigil* will be placed upon it, as will the other ritual items.

Two hurricane lamps (just the glass) painted with heat-resistant paint. For evoking Kali, red and purple are best (Mars and Saturn). Place them on small bricks, also.

Tea lights to go under the hurricane lamps.

A "dark" smelling incense, evoking qualities of the night, the mysterious and the sublime.

(Everyone has different tastes when it comes to scents but many places which sell Saturnian incense get it right, in my opinion).

One purple cloth and one red cloth to drape over the altar.

I also advocate using different colored candles. These can be used in substitution of the lamps or in addition—preferably in addition.

Also, if you are particularly receptive to sound,

a decent soundtrack is appropriate, although I wouldn't recommend using headphones. Have it on the behind you. It ought to be something which suitably evokes the sense of Saturn or Mars for you, although something which evokes both is ideal. Ambient or dark ambient music is what I prefer.

3. If you want to observe the days which correspond to Kali astrologically, the ritual should be conducted on a Saturday (Saturn) or Tuesday (Mars). I find the ritual to be stronger at times but feel free to experiment.

4. You may write the *sigil* at the time of the evocation or beforehand, but whereas in normal *sigil* magick the *sigil* is usually destroyed, in evocation it should be kept for later use and

treated with reverence. However you want to do this is up to you, but once it is made I recommend using it consistently—at least for a while.

Once everything is in place, the evocation may begin.

Part 2 - the Evocation

1. First, a banishing ritual is conducted. This is designed to both center the mind and cast away (or *banish*) any external influences which may intrude. In the quasi-traditional forms of evocation I mentioned meditation as a preliminary, and a banishing ritual serves much the same function. The difference is that whereas

meditation calms your internal state, a banishing ritual is directed outwards, calming the external environment. It is my personal sense that internal and external are not quite the duality we believe them to be, and that both methods accomplish the same goal. You can use a traditional Western method such as the lesser banishing ritual of the pentagram, one of the various types used in chaos magick or invent one yourself. For some basic guidance on how to make your own banishing ritual, they generally involve a Spiritual clearing of the environment through focusing the different directions and magickally *cleansing* them. For example, the usual directions are North, East, South, West, above and below. You can face each direction and ask Kali to cleanse it of all negative and external influences, or perform a creative visualization of

each area being filled with a calm, dark light, symbolic of Kali. How you perform the banishing is entirely up to you and chaos magick encourages innovation. You can also meditate—so long as you sufficiently calm your mind and feel that the room, too, has grown calm, the banishing has been successful. If you have incense or scented oil to burn, now is the time to light it.

2. Second, stare at the *sigil* intently, silently. Then call forth Kali. You can do this in normal English, by repeating her mantra, or any other number of ways. The point is to *evoke* Kali now. If you are *very* successful, you will feel her presence. Even if you do not feel her presence, however, the ritual can still be a success. Once you feel her presence, you can simply abide in,

make your requests, or do whatever else you might wish. If no presence arrives, you can still make your requests.

3. Once it feels that the time is right, you can end the evocation. If you do not get a "sense" of when that is, let the evocation last from thirty minutes to an hour. Then you give Kali a "license to depart", telling her (and yourself) the evocation is over and thanking her for her presence.

Arranging *Sigils* for different aspects of Kali

It is best to begin with a single image or *sigil* of Kali, working with it until your evocations are usually successful. Once you've mastered this, however, you can and should move on to different forms and aspects of Kali. It is possible to find specific *yantras* for each of her different forms, or you can make *sigils* out of them. The choice is up to you—working with both is probably a good idea, in fact. If you read my work *Cat Magick*, I explain how the Goddess Bast can be evoked in tandem with particular planetary energies. Kali is mainly Mars, Saturn, Rahu and Ketu, but she also possesses a myriad of alternate forms—each of which can be evoked in order to concentrate upon a particular energy.

There are a plethora of these different forms and you will need to research them to find out about them. I couldn't possibly do justice to them in this book—each has a specific set of myths, iconography, etc.

However, even though Kali predominantly aligns with Saturn, Mars, Ketu and Rahu in an astrological sense, you can also evoke her as a form of each of the nine planets (nine in Hindu astrology, as they consider Rahu and Ketu to be *grahas* or heavenly bodies). Following the description in my other book, *Cat magick*, I suggest the following:



Kali

Planet: None—here Kali is conceived as a totality, in her primary aspect

Uses: Communion with Kali, intuition, illumination, magickal power and concentrative energy.

Time: Saturday, Midnight

Candles: One black, one white.

Lamp: All seven colors.



Surya Kali

Planet: Sun

Uses: Contentedness, protection, health, majesty, the unveiling of secrets, rising in one's position, energy, lucidity and to be favored by Kali.

Time: Sunday, before dawn, or Sunday night

Candles: One gold or yellow candle and one deep red candle.

Lamp: Yellow and red.



Chandra Kali

Planet: Moon

Uses: Serenity, mental strength, peaceful sleep, fearlessness, allaying depression, to become alluring, to slow the sense of time and to increase one's magickal ability.

Time: Monday night

Candles: One purple or violet candle and one white candle.

Lamp: White and purple or white and violet.



Mangala Kali

Planet: Mars

Uses: To rid oneself of an enemy, strength, energy, health, vitality and protection.

Time: Tuesday night

Candles: Two red candles and one purple candle.

Lamp: Red.



Budha Kali

Planet: Mercury

Uses: Foresight, persuasive communications, intellectual prowess, intellectual inspiration, patience, mental health, to silence gossipers, to find hidden knowledge and to increase magickal power.

Time: Wednesday night

Candles: One orange candle and one green candle.

Lamp: Orange and white.



Guru Kali

Planet: Jupiter

Uses: Wealth, enthusiasm, protection, to attain friends, associates, and to increase one's standing.

Time: Thursday night

Candles: Two blue candles and one white candle.

Lamp: Blue and purple.



Sukra Kali

Planet: Venus

Uses: Beauty, aesthetic appreciation, attracting a mate, aesthetic inspiration, serenity, health and general well being.

Time: Friday night

Candles: One purple candle, one white candle

and one green candle.

Lamp: Green and purple.



Shani Kali

Planet: Saturn

Uses: Black magick, endurance and mystical inspiration.

Time: Saturday night

Candles: One black candle and one purple or

violet candle.

Lamp: Purple.



Rahu Kali

Planet: Ascending lunar node

Uses: Same as Mars, though with more chaotic energies.

Time: Any time, at night

Candles: Brown and black.

Lamp: Purple and green.



Ketu Kali

Planet: Descending lunar node

Uses: Same as Saturn, though with more chaotic energies.

Time: Any time, at night

Candles: Red, green and black.

Lamp: Red and green.

Conclusion

As I said before, this book should be used in tandem with other works written on Kali, her worship, her magick, etc. One area which I did not cover was Kali *puja* or reverential worship and my details on Kali yoga are woefully insufficient. However, I hope this works for you as a basic primer. If you follow all the steps outlined in this book and have an affinity for the types of experiences these techniques evoke, you will have success. It takes time and patience but it is certainly worth the effort. Try it. You'll see. Good luck to you.